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THE GREAT CRUSADE

PRICE TWENTY-FIVE CENTS



LET us standardize our living conditions upon a simple and wholesome basis. The vital needs of all are alike. It is our wants and not our needs that create our difficulties. Let us refuse to be led and exploited by those who seek, for selfish reasons, to create in us new appetites, wants and desires, and to maintain the advantage they have gained through edicts of society and by appeals to our vanity and our spirit of social rivalry.

Many men, who might be willing to live simply without pomp and extravagance and thus conserve time, wealth and health for the good of their fellows, keep their noses to the grindstone because they feel that they must surround their wives and sons and daughters with all the luxuries and so called social advantages which money can buy.

Let us convert our luxuries into the other fellow's necessities and forget our selfish cravings for non-essentials, and our blind, sheep-like following of foolish and heartless customs, in the joy of service. Let us have a bloodless revolution by substituting justice for mock charity, opportunity for exploitation and true spiritual democracy for the snobbery of wealth, intellect and self-righteousness. Above all, let us have the moral courage to live out our highest ideals of brotherhood and substitute for that self-love that has cursed the world, the unselfish love that can redeem it.

THE GREAT CRUSADE

The Book of
The Order of Abou Ben Adhem

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PREFACE

The first 14 pages of this book were published in the form of a booklet. It aroused so much interest that it was decided to supplement it with further material designed to further illustrate its message, to broaden its scope, to outline a definite plan of service, to inspire to service and to call for recruits.

The Order of Abou Ben Adhem awaits your response.

ABOU BEN ADHEM

Abou Ben Adhem—may his tribe increase!—
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said:
“What writest thou?” The vision raised its head,
And, with a look made of all sweet accord,
Answered, “The names of those who love the Lord.”
“And is mine one?” said Abou. “Nay, not so,”
Replied the angel. Abou spoke more low,
But cheerily still; and said “I pray thee, then,
Write me as one that loves his fellowmen.”

The angel wrote, and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blessed;
And lo! Ben Adhem's name led all the rest.

Leigh Hunt.

FOLLOWERS OF THE CROSS I CHALLENGE YOU

I am the Soul of the vast multitude. I am not a Christian. I am seeking truth.

Have you professed Christians, so called followers of the Cross, the Truth I seek?

I do not believe it.

Therefore, I challenge you to prove your faith to me.

I am a multiple personality. I have many bodies, many minds and many lives.

Many of my selves are living in poverty of body and mind.

Many are immoral and criminal.

Many are filled with greed and selfishness.

Others yet are indifferent nothings, while still others are much as they should be.

I am their soul, their self of selves, and I reject you. I challenge you.

You have called my selves Brother and Sister. You have talked of a Book and a Master, a Divine revelation, and you have preached to me of virtue, sacrifice and love; you have sought to convert me, but how have you lived your lives?

How do you live them now?

I charge you with blindness, with hypocrisy, with all the crimes and vices that I commit and practice. I charge you with moral cowardice and accuse you of being traitors to your cause.

Are you your brother's keeper?

I challenge you to convert me to Christianity by expressing it in your lives.

CHRISTIANITY

Christianity, according to your teaching, as I interpret it, consists in the living of lives as Christ would live if incarnated today. Doing what He would do and not doing what He would not do.

By doing and not doing I include thought, feeling and their expression.

That is all of my definition.

There are, however, many illustrations and applications that I wish to bring to your attention in order that you may understand my challenge and accept it with open eyes, and in the spirit in which it is given. It shall be in the form of a written contract. I do not trust you and the blame for that is yours.

If what you teach is Truth I want it; hunger for it. Alas, I do not believe it is.

I said I had many selves. I will tell you about some of them and with each of them—I challenge you.

MY SELVES

I am a soldier. I have left an aged mother, a wife and children. I have left my business and lost it. I have risked health and limb and life.

In doing all this I have sacrificed all the things of this world.

I have done all this out of the many motives that are grouped under one word—Patriotism.

Would you give as much for the cause of the Cross?

I, the soldier, challenge you.

I am getting to be an old man. My opportunities in youth were scant. What little progress I have made with the firm for which I have worked these many years, has not been sufficient to allow me to save. My increasing family expense has taken all.

Today I lost my position. I was, they said, too old.

What is to become of me and mine now, my Christian Brother.

Whose fault is it that the laws you teach are not the laws of the statute books?

Why are you not the majority that make those laws?

Shall I, after years of faithful service and clean living, go with my poor old wife to the poor house and wait for death?

I challenge you.

My parents were poor and I had little schooling and much hard work in an environment where evil was always near. I was deceived and have lived a life of shame in a house where many of you visited me.

You created a demand. I was part of the supply, my body and soul.

You did nothing to save me. Today I have been driven to the streets, old at twenty-eight, diseased in body, mind and soul.

I shall end it all tonight in the river. I fear no hell. None could be worse than the one I am in, thanks to your sins of commission and omission. There is no God.

I challenge you.

I am the economic slave. Thousands of Church members smite me on my cheek six days of the week and on Sunday they request me to turn the other.

I challenge you.

You let me grow up in the slums. I am a thief and a murderer. I never came under the influence of one of you until today, when a priest talked of repentance and salvation before I went to the chair.

I challenge you.

I am a worker. I work in a factory. I work so hard that I am tired out every night. Life to me is sleep, eat, worry and work. My heart, mind and soul are starved.

What have you for me, Brother Christian?

I challenge you.

MYSELF AND YOURSELF

You invite me to join you in a crusade. You offer me a cross and a crown.

If I bear the cross I win the crown.

I am suspicious. I doubt your motives. I behold the inconsistency of your conduct. I see you working against the cause for which you ask my co-operation. If you are not a coward, a hypocrite and a traitor—show me.

There is a long street around the corner that you do not walk upon. The brother would risk his pocket book and the sister her virtue—perhaps. Sometimes you ride through in your limousine. Sometimes you send envoys, which you call home missionaries, there.

This street is lined with hovels, saloons, houses of ill fame, gambling resorts, jails, factories, sweat shops, and dance halls. It is also the home of the other fellow. The ninety per cent.

Everyone on this street needs something; many need everything. There you may find, if you look, poverty—all kinds of poverty, lack of money, lack of time, lack of cleanliness, lack of beauty, lack of education and training of body, mind, heart and soul, lack of peace, happiness, ambition, culture, refinement, faith, hope, opportunity.

In that long street you will find one big hell and countless individual hells. You will find the sick, starved, overworked and neglected children, seeds of crime. It is the devil's hothouse where forced growths quickly mature to a horrible flowering. Enter one of the hovels or one of the other places. Spend one-half hour there and you will leave, sick in body, mind and soul; yet your brother and sister have a lifetime of it.

Use your imagination a bit. Become an impersonator and learn a few lessons from life, the life of the long street. Let your soul and mind enter into one after another of the bodies of men, women and children who dwell upon that street; dwell where they dwell; see what they see; hear what they hear; feel what they feel; think and believe what they think and believe; and suffer what they suffer.

Drive your imagination to the limit, act the different parts to perfection and you will get a little glimpse, a slight understanding of your brothers and sisters who live in hell.

Be an ignorant, immigrant ditch digger or sewer digger with a family of ten to support.

Be his wife, his children.

Follow the children to maturity. Be a prostitute, a thief, a murderer, gambler, white slaver, political grafter, plain grafter, ward boss, gangster, drunkard, bastard, dope fiend, sot; be the dive keeper who preys on the weaknesses of all the others.

Be all these things, each for one hour. Study your types and be faithful to your impersonations. Then resume your own blind, deaf, self-righteous and hypocritical personality and think—feel—about your brothers and sisters and about yourself.

You are the shepherds. Yours is the blame. You are answerable for the crimes and darkness of the long street.

God holds you accountable.

What have you done, PERSONALLY, for your brothers and sisters who live in hell?

What have you done to cure them and to change the conditions that make them as they are, and which gave them the environment from which they may not escape?

You ladies of Sunshine street. What have you done while your sisters sold their bodies and souls nightly, while they drank themselves stupid and drugged themselves, died in poverty and squallor with a curse on their bitter lips or a prayer of despair in their chilling hearts?

What have you done, you butterflies, you pampered, cultured, beautiful darlings?

Perhaps you will confess that you have done nothing. You have done worse than nothing. You have by your sins of omission and commission built this long street where dwell the children of the night.

You, men and women of Sunshine street, have not only built and peopled this street of night, but you have by your selfishness and greed, so run the world God put into your

keeping that you have let loose upon it a sea of blood. The Prussian beast is the immediate cause of this war of wars, but even he is a professed Christian, whose battle cry is "Onward with God."

The cause of this war, back of everything, is a universal selfishness, greed and lust for wealth and power; and you are responsible.

I challenge you.

In the light of these things I ask you—men and women of Sunshine street—how do you spend your time?

How do you spend your money?

What is the nature of your thinking—feeling—doing?

How do you back up your prayers and preachings?

God save the poor heathen from the kind of Christianity that you PRACTICE.

I challenge you to follow the Cross as the soldier follows the flag.

I challenge you to sacrifice everything for the cause you profess and preach.

I challenge you to give up your crimes of vanity and selfishness, power, lust and greed, and enlist for the great work that lies before you in the long street of night around the corner from your home.

You go to dances, theatres, card parties, and clubs. Will you give them up as a Christian war time measure? You have no time to waste that way. You spend money on jewelry, needless clothing and furniture, automobiles and other luxuries. Does not your Christ need that money in His service? You indulge in harmful habits and vices. Is not that being a traitor to your cause?

God needs your bodies, minds and souls. He calls for volunteers. He needs them fit. He needs their bodies to be clean and strong and trained. He needs their minds to be clean, informed, wise and trained. He needs their souls to be pure and filled with a limitless love for their fellows, their God and Service. They must give up EVERYTHING. Everything that is necessary in order to accomplish the great work. They must choose great leaders and submit with gladness to an arduous course of

discipline and training, and then work and fight for victory as soldiers fight for their country.

It will be time enough to play when all may play. After work, rest.

Your task is this, and there shall be no peace without victory if it takes the last man and the last dollar in the world—

Abolish poverty.

Abolish ignorance.

Abolish crime.

Abolish vice.

Produce universal opportunity for individual development of body, mind and soul to the fullest possible extent.

Attain to your highest and, without snobbery or self righteousness, help your brother and sister to do the same.

Abolish selfishness, for that is the true root of all evil.

Do all this by Love in the Name of Christ.

Let your slogan be:

“Thy kingdom come, Thy will be done on earth as it is in Heaven.”

Christ gave you a simple all embracing creed.

Unite upon it and cloud not the issue with lesser creeds and dogmas for it by itself is the Master Key to the Gates of Heaven.

“Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind and thy neighbor as thyself.”

That is how I understand the Christ ideal. It is beautiful. Is it realizable? Is human nature too weak and sinful? Christ knew the nature of humanity when he gave his message and apparently he did not believe he was giving them a task they could not perform. You, his followers, claim that it is practicable and that you are the sole instruments of its fulfillment. You have preached for nineteen centuries and the condition of the world today is sufficient commentary upon what you have done and failed to do. You are brought to bay. You face defeat. I challenge you to rally to your Cross, to prove the truths you preach by living them, to win the world for Christ.

I challenge you to—

SIGN THIS PLEDGE

I hereby accept the challenge of this book.

I hereby consecrate my life, my body, mind and soul to God and the service of the Cross.

I accept this test of my faith. I understand the terms and spirit of the challenge and know the work I have to do.

I shall begin now and to the utmost of my power fight for victory, and shall not deem the task for me complete while aught remains that I may do.

No sacrifice shall be too great, no task too hard.

Christ, I follow Thee unto the end.

So help me God.

.....

THE CHURCH MILITANT

You have heard of the Church Militant. It is supposed to be an active union of the Christian Churches for the conquest of the world for Christ. That means that they are fighting against the evils of the world to the effect that the loving will of God may prevail on earth as it does in heaven.

Let us survey the field and get some idea of the nature, power and resources of the enemy.

The enemy are men; the forces of the church militant are men; the enemy fights with the powerful weapons of human selfishness; they fight for power, wealth, fame and the right to self-indulgence. Their forces are well organized; they fight with money, worldly wisdom, doubt, disbelief, cynicism, indifference and hate.

The Church Militant fights with the weapons of love and faith.

The enemy presents a solid front. They are on the job twenty-four hours a day and three hundred and sixty-five days a year.

Let us examine the composition of the Church Militant forces.

Perhaps one per cent. of them are earnest, faithful Christians; always working and fighting to the best of their ability.

Perhaps twenty-four per cent. are emergency Christians who do church work of the bazaar variety, contribute some money and observe the Sabbath in the orthodox fashion. They act on committees to run churches from the business side and to raise funds to build churches, pay their debts and build Y. M. C. A.'s. They also support civic reform waves and temperance campaigns. Most of their time is spent otherwise.

Another twenty-five per cent. are the kind that follow

the emergency type when these are active. Drop something in the contribution box, and blow off most of their moral steam generated by the Sunday service by the time they reach the sidewalk, and the remainder of the week make money and enjoy themselves to the best of their ability.

Of the remaining fifty per cent., forty per cent. are nominal Christians because of heredity and bringing up and because they wish to insure their souls against eternal fires. They go to church more or less frequently.

The other ten per cent. are hypocrites who pretend to be in the first class, and go to church and take an active part for what there is in it for them in a business way, a social way, or to satisfy their vanity. This last class much resemble the spies and secret agents of a power at war who have entered the enemy's camp.

This is practically the make-up of the forces of the Church Militant.

They are not one nation, but a loosely organized army of allied nations, quarreling among themselves. They have no supreme earthly leader, and the officers of their unwieldy war council have not as yet decided on a definite and united plan of campaign.

The lesser officers do not work in harmony, and the rank and file, the private soldiers take orders from no one, fight when they please, rest or play when they please, and divide their time between fighting for their own side and fighting for the enemy.

Is it preposterous to suggest that if victory is to be achieved it seems necessary that a new order of things be inaugurated within the not distant future?

A SHORT SERMON ON LOVE

Matthew 22:35.

“And one of them, a lawyer, asked him a question, tempting him, Master, which is the great commandment in the law? And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets.”

Christ said this, and whatever you may think about Christ or believe about Christ, this you know, that no man ever said a better thing, and in this far at least all may follow Him without dissension.

He has given us a universal and all-embracing creed and a universal and all-embracing prayer.

No man who is seeking for truth and goodness can find aught in this creed or in the Lord's prayer to balk at or quarrel about.

Let us therefore take this creed and this prayer and go forth together to conquer the world.

Let us not worry overmuch about the salvation of our own particular soul. There is no fear in our creed and naught but trust in our prayer.

Religion is not soul insurance. It is soul growth and health and life.

Our creed says nothing about what we are to believe. It takes for granted that we believe in God. A God to whom we are to give the complete love of our being. And it tells us that loving our neighbor as ourselves is the same in meaning as loving God in this complete way.

We must first learn how to love in this sublime and unselfish way. We will find that such a love is one with

service. It begets a hunger for that expression which we call service.

How do we love ourselves?

We serve ourselves.

We sacrifice our present wants for future wants that are greater and more satisfying.

We sacrifice lesser needs for greater ones and our lower desires for our higher welfare.

If then we are to love our neighbor as ourselves we have now light upon the path.

Who then is our neighbor?

Everyone.

Remember that none of this is theory or belief. It is the logical analysis of a Divine command.

Every human being is a force center of greater or lesser magnitude whose potential energy and range of expression is incalculable.

Every human body needs food and air. Every mind needs material for thought, and as these needs are properly supplied we have healthy and efficient men and women on the physical and mental planes.

If we are to have healthy men and women on the spiritual plane, it is necessary that their souls shall receive and give unselfish love.

We pray "Thy kingdom come; Thy will be done on earth, as it is in heaven."

If this prayer is to be realized every one must love his neighbor—everyone—as he loves himself.

How is this to be brought about?

First, we must learn to love ourselves in the right way, the way that makes our bodies clean and fit, our minds pure and keen and wise, and our souls free from all obstructions to the flow of that Divine love, the expression of which through human beings, is the sole but all-sufficient means by which the world and the Kingdom shall become one.

When we have so learned to love ourselves we shall so love our neighbors, for it is one and the same.

We shall recruit an army of the Lord. Every recruit shall seek recruits and each shall serve as a soldier serves his country. And he shall fight to make the world one nation, and that nation the Kingdom of Heaven.

What shall he fight?

Selfishness.

What weapon shall he use?

Love-service.

Selfishness has many forms. He must study them and know them. He is going forth to meet an organized enemy. He must choose wise leaders and follow them loyally. He must use his strength of body and brain. His love service must be from the heart and soul. It must be personal and genuine, but it must be guided by wisdom and it must not be satisfied with less than a complete and final conquest.

Did you ever play "Prisoner's Goal"? Sides are chosen and each side seeks to capture men from the other side. When a capture is made the prisoner joins the forces of his captors till all on one side are captured by the other.

It is in such a manner that a handful of earnest men must go out against a vast, well-equipped, and well-organized army. But they need not falter for they are equipped with a weapon more powerful than any that is possessed by their friends, the enemy. A weapon the enemy cannot capture—and this weapon is the shaft of love God sends through them into the hearts of the foe.

THE ETHICS OF ABOU BEN ADHEM

I love my fellowmen. I want to help them. I want to avoid hurting them. These three facts which are facts because I love God, determine my conduct. It is not quite so simple as it seems, because my fellowmen are many and their needs are many and great.

I must study their needs. I must help them individually and collectively. I must remove them from conditions that harm them. I must remove the conditions that harm them. If they are being injured by themselves, I must show them a better way and make them feel my love for them in so doing. If they are being harmed by others, I must seek these others and show them how they are hurting. If they care they will cease to harm. If they do not care I must reveal to them the meaning of the love that serves.

I must have a trained, equipped and constantly growing army of helpers, for the task is great. I must think of how my acts, and failures to act, affect my fellowmen near or distant. To help them I must train my body for health and strength, so that I may be always ready to serve and never become a burden.

I must train my mind, and know the indirect as well as the direct effect of my actions and the actions of others. I must know men and their temptations, ambitions and motives. I must be wise, in order that action based on the promptings of my heart-love be efficient. Many seem satisfied when their sympathies are appealed to if they try to help. I am not satisfied unless I do help.

On the other hand I must not through selfish or thoughtless speech and action harm my fellowmen.

You ask me concerning this act or that act or course of action. "Is it right or wrong?"

The test is this, how does it affect your fellowmen? You must love him to know this. If it harms him, or

denies him, or decreases your ability to help him, then thou shalt not. If it helps him or renders you more fit to help him, then thou shalt.

Let us consider our conduct in relation to this test. Let us remember that our health is of use to our fellowmen, our wealth is of use to our fellowmen and our time is of use to our fellowmen.

These tools of service are dulled, lost or broken by many in a thoughtless and reckless way. They do not realize the vast power for good that inheres in their health, wealth and time.

Health means efficient service. Wealth means power for greater service. And time means not only greater service but more personal and sympathetic service.

Have you fully considered the ways in which your health destroying habits deprive your fellows of your help?

Have you considered how your extravagant and wasteful habits deny your fellowmen and flaunt your surplus wealth in the face of their poverty and need?. Have you considered how your wasted time is filled with tragedies, in the lives of others, that you have the power to prevent?

If your love for your fellowmen grows strong enough your hunger for service will make you impatient of handicaps, and many habits, many luxuries and much idleness and profitless uses of time will disappear, almost automatically, and their disappearance will not only free you from a burden but will bring you, through health, power and time, a very real and lasting happiness.

Do not expect God to change the world of shadow into the world of light except through you. Through all of you working together. Awake to the magnitude of the task and the crisis that now menaces all, that has been slowly builded out of chaos. Awake and start upon your course of individual training and your co-operative training. Acquire your equipment and go forth together to battle for a good world and a happy world and keep on fighting as the soldier fights until the war is won.

Your Brother stands by your side and says, "Your actions indicate that you have money that you do not need. I need it. Millions of others need it. We need it for food, rent, clothing, doctor bills, education, healthful and clean environments, healthful and reasonable working conditions, reasonable vacations and a thousand and one other real needs that should appeal to your heart—love of us, your Brothers—a thousand times more than many of the things you are spending your money upon."

"In addition to this we need your time and brain and heart-interests in ourselves and in our lives."

"We need you, body, mind and soul. Do not fail us, Brother."

It is necessary that I should think deeply and my mind should be the servant of my heart. I must think not only of the immediate and direct effect, but also of the future, distant and indirect effect of my acts, and all should be nicely balanced and weighed.

I should always give the other fellow the benefit of the doubt, if I suspect myself of a bias towards selfishness, laziness or self-indulgence.

If I take care of the other fellow, God will take care of me. I only need to think of myself to the extent that I make of myself the most efficient of human servants.

If it is true that "Greater Love hath no man than he who lays down his life for a friend," is it not also true that greater love hath no man than he who lives for his fellowmen, and thinks of them first, feels for them first, and puts them first?

Think not that you can bring the Kingdom of God by force of arms or legal enactments. We have a right to protect and defend the good that we have caused to exist, but laws are effective only when backed by the hearts of the governed.

Would you legislate against all evil and enforce your laws strictly by heavy punishment? You may rightly do so to the extent of self-defense and home protection, and to defend innate rights to the liberty and virtue of the world, in so far as these things are established, but you cannot go on to conquer the world for the Kingdom by

force and fear. Law must follow love, not try to force it.

Do you seek to enforce an arbitrary and comprehensive code based on fear?

Would you try to produce the millennium by statutes and police?

Do you seek to say "See, oh, Lord, Thy servants enforce Thy will on earth. We have done by force what Thou hast failed to do by love."

I do not claim that you should leave it for your brother to decide whether he should or should not become a slave to drugs or a victim of loathsome diseases. Here, as elder brother, you must defend the bodily, mental and spiritual health of those weak and blind ones who need your protection. But when you come to less insidious, powerful and harmful agencies, perhaps it were better to try to influence your brother toward that love of service which, when attained, will automatically close the gates of his citadel against all things that render him less fit to bear his part among the servants of God.

Future experience must tell us where to draw the line, but I think the test is that we must not force a fellowman to do what we can love him into wanting to do. If a man has the strength to win, help him to win. If a man or body of men are fighting a force too great for their strength, perhaps a bit of legislation dictated by love and for their benefit may be essential.

We must learn to meet and answer the excuses of the bad good man and the good bad man who fool themselves into thinking that all is well with them, and that they do not need us or our help, and who defend with subtlety and satanic cleverness a variety of unmoral and incomplete moral codes.

Many men have a private morality which they only voice to kindred spirits, while outwardly they pretend allegiance to the current ethics of the day.

They say to these intimate and congenial spirits something like this:

"I don't think it matters what I do in private as long as I am not selfish and harm no one but myself, and am

discreet enough not to set a bad example to younger or weaker men."

The answer to this is—It can't be done.

If you harm yourself you harm others by making yourself less fit to serve.

It is impossible to sin alone or in such a manner that the evil effects are kept away from others.

We must learn to answer the arguments of the cynic. He says "You must wait for evolution to do the work." "It may come, but not in our time." And worst of all—"You can't change human nature."

His first two statements are mere arbitrary guesses, and we can guess as well as he. We think we can guess better. We have faith.

As to his third statement, it is ridiculous. Nothing is easier to change than human nature. It is always changing. Every day it changes itself, and every day we change it. Some of the most remarkable reformations possible have taken place between the movements of the smallest hand on your watch.

Free the bad good man and the good bad man from his blindness and hypocrisy. Free the cynic from his cynicism. Free the sinner from his sin. You can do it all by love service. Protect the weak from the strong until you can persuade the oppressor to become a protector.

Convert the rich to love-service, for they are the centers of worldly power. Make loving service more attractive to men than selfishness, self indulgence, vice and crime. Make it more beautiful and appealing, make it a stronger motive than lust for power, position, fame and wealth, and above all believe in your God, your creed and yourself.

The light of eternal love and truth is dawning on the earth and the day it ushers in shall be eternal.

THOUGHTS

One summer when a boy, I went into the court room of the little hill village. The judge was of the self-righteous church deacon type. He was sixty, thin-lipped and cold. The prisoner was tall, loose jointed and irresponsible, a village loafer who occasionally imbibed. His crime was that he had remained his poor miserable self to such an extent that he became obnoxious to the "better element."

The judge told him what he was from the standpoint of people like the judge and then sentenced him to ninety days. The little boy I was was shocked. I felt that the judge was cruel and unjust and because he hated this man, who was not much worse than a naughty child, he had given him this awful punishment. Ninety days of that beautiful vacation summer in a jail, shut away from all the beauty and sunshine and soft breezes and all the fun of being alive and free to enjoy it all. If I had dared and knew how, I should have liked to help the prisoner to escape. I hated that judge and when I walked out I was thankful for the birds and sky and trees, and I carried away a fear of the law that only a boy and a vagabond can understand.

If a child is born in the slums and his father and mother are drunken and vicious, his brothers and sisters selfish and criminal, and he grows up to be an enemy to his fellows, would you expect him to understand such phrases as "The Fatherhood of God," "Mother Love," and the "Brotherhood of Man?" If he does not understand, how can you make him? You must be to him father, mother, brother, sister and friend. You must go to hell and get him and lead him back. Until you are ready to do these things, stop talking about the "other half," "reform" and "social service." Get into the car with the rest of the crowd and ride out between the fields of grow-

ing grain, and leave the slum man to his dives and burglar's kit back in the city of smoke and grime.

Every mortal has an unique treasure that the world cannot afford to lose. The greatest charity and the greatest love is shown in helping him to give.

The size of a needle's eye need not dismay the rich man. He can, if he will, make for himself a needle of such size that within its eye a city may be built.

Riches and power are in the hands of a few and these few are surrounded by powerful temptations. The Order of Abou Ben Adhem seeks to convert them to human service that through these centres of influence they may raise the masses into the light.

If the spiritual history of the world were written, countless names now strange to us would crowd its pages. The knowledge of thousands of quiet lives devoted to human service would bring us shame that in our ignorance we had filled our sanctuaries with statues of clay, and knew not of the priceless marbles our blindness had denied a shrine.

There is a class of men who make a virtue of their cowardice and expect to enter Heaven upon their moral record. Their minds and hearts are filled with lust and greed and malice and yet their surface lives are spotless, because they have a fear of God far stronger than their evil tendencies. They find no place within their hearts for charity and love.

There are far too many men who follow an ethical program which they believe will save their soul. Saving their soul seems to be their main object. Their ethics is a series of "thou shalt nots." The other fellow's welfare is to them but a duty that inheres in their program. Such people are usually thin lipped, cold and unsympathetic. They are merciless judges of their fellowmen. Where they pass the voice of the nightingale is stilled, the glory of the sunset fades and fear enters the souls of little children. Beware of the virtue that has forgotten how to smile.

What is your idea of love? The house next door has a house next door beyond. Your friend has a friend and he in turn another. Follow these two lines unto the end and you will visit every hut and palace on the earth and link your heart to every heart that breathes.

It would be a worthy thing if ninety-nine men should be ruled by one who had high ideals and a better brain, if he ruled them for their good. If ninety-nine men should be ruled by one who had a better brain, but whose ideals were low,—a man who ruled for wholly selfish ends, and held contempt for those he ruled because they were such brainless fools to let him do it, perhaps it were not such a worthy thing.

There is much that Lincoln said about the slavery of his day that applies equally well to the slavery of our day. The old abolitionist has become the modern socialist. The kind master has become a philanthropist. The slave driver is necessity. Uncle Tom is the worker thrown on the scrap heap; Liza is the white slave and Topsy is the child of the slums. This is the writing on the wall of our modern palace of Babylon.

The hail that drives its way into your face will fall upon the ground and melt and later on will help to nourish you, and men who drive their selfish way against the heart of God will lose their hardness in the love they crucified.

God is imprisoned in the man who lives for self.

If the world you have built within yourself is a little world, there may be nothing in it that says no to your desires.

The most unselfish life is the goal of one who is striving to build his world within commensurable with the world without.

Are you a victim of moods? Are your emotions played upon by weather? There is a weather of the body, of the

mind and heart and soul. Does it make of you an actor upon the stage of life? There is a state of soul we call serenity. If you would attain to it, build a world within that seems to you to be the best of worlds. Make this world to be your kingdom, and by constant faith defend it. Be a king whose word is law and whose laws are kingly. You will find the world where you were once a slave has come to be a part of your domain.

The same man that hesitates to give one hundred dollars to charity will risk his life to save a drowning tramp. There is something in this paradox that meets with our approval. The heart of man is little stirred by him who parts with little and accomplishes great ends, but it responds completely to the man who gives his all to some unselfish end regardless of his failure or success.

Many a man who would risk his life for a fellowman has enough bric-a-brac in his parlor to save a dozen lives.

There is a faculty within us that partakes of the nature of both reason and emotion. It knows because of sympathy, response and love yet fathers action that wisdom must approve. We have heard it called subliminal, telepathic, intuitional and are left just where we started. It will not be analyzed. There is no defining it and there is no explaining it. Just use the bit you have of it and you will understand.

Faith and doubt are both of value, if both be worthy of our better selves. A doubt should point the way to truths higher than the ones we hold and lead from little faiths to big ones. A doubt is but a challenge that we must accept, or emulate the ostrich that hides its head beneath the sand. If man had never doubted he would still be but a savage praying to the thunder and images of clay.

You pity the drug fiend. A man, or what was once a man, so held by habit that do what you may he is beyond

your reach. Though he may be innocent you picture him as past redemption and yet the man who caters to his vice to coin the paltry dollars, is more deserving of your pity, for he is in a hell so deep that ages must elapse before he can climb out into the light, and climb he must.

Some day man will harness the tides, the winds and the heat of the sun and the names of three great inventors will become immortal. Perhaps some day a holy sage will show men how to harness human sympathy, and a million heartaches born of impotence will be lost in the joy of human service.

If in every city and village throughout the land, the lads who lead their fellows and who are big in body, heart and brain, would consecrate their lives to God and service to their fellowmen, the Church of God would come into its own.

The laws of God are the laws of Love. If one who has lived by them came among us and shared our work and play, he would do more for us than many sermons. To look upon the beauty of his face, to gaze into his eyes and to hear the music of his voice, would cause our sins and selfishness to pass away from us as ugly dreams are banished when the sunlight bathes our room in gold.

Sometimes it seems as if Heaven were a place where mortals hoped to find all the goodness, beauty and love that they have destroyed upon the earth.

For many years the light-house sent its beams abroad into the night and guided unknown ships upon their way. One night when waves ran high and winter winds blew cold the keeper slept a drunken sleep and in the morning found a ship piled on the rocks below. You or I, perhaps, may be a guide to lives unknown by living up to what to us is right.

There is a higher charity that opens the door of opportunity to the vital needs of men.

He is slight of build, in health far from robust. His viewpoint is narrow, his virtues are of the mental and

emotional type. He knows much of books and little of life. He is effeminate in manner and speech. He speaks the truth within limits he dare not transgress. He converts the poor and begs from the rich, and is at much pains to offend no one who has influence over his destinies. Because this man graduated from college and from divinity school, a body of men have said that he is qualified to be ambassador of the Kingdom of Heaven, and yet we wonder why so many men stay away from our churches.

If a mother should spend all her time in prayer and other forms of worship in a little room at the top of her house and would put a sign on the door of the room "My children are welcome;" if she should neglect her house-keeping, and let her children run loose without care, and should not follow to bring them back when they went where they should not go, what would you think of her? I passed a church the other day in front of which was the sign "All are welcome."

Waiting just outside the door of our minds are many questions about life. They demand admittance, consideration and an answer. We try to ignore them, and pretend to be deaf to their knockings on the door, because in some dim way we glimpse an answer that menaces our faith and feel we are beyond our depth in seeking for a better one. Here is one that illustrates the type: Why is it that bad teeth in children are conducive to bad morals, and where Sunday School and Christian parents fail, a dentist may produce reforms that startle all the neighbors?

If you should stand upon a crowded street and trample on your country's flag, what remained of what was you would not be good to look upon. Yet you may in anger curse the God of all of us and that self-same crowd will either turn away or laugh.

If men are more patriotic than religious the only solution is to have but one nation.

Most people express many emotions and many traits. In every phase they meet their fellowmen. At first meetings, the accent you place on the other fellow rests on the phases of the moment. The moral is obvious.

If you should do but one deed of kindness every day you would do over eighteen thousand in fifty years.

In the smile of a child you are paid in advance for many days of clean living.

I entered a church one Saturday afternoon. The organist was rehearsing for the morrow and on the polished altar stood a vase of roses. To me it was a sermon and a prayer and when I rose to go out into the world again the sunlight poured in through a western window and flooded the church with a golden light. To me it was a benediction.

Historians, artists, poets and authors have through the years built within our minds and souls such great conceptions of the world's most famous places that a visit to the scenes described is oft a cause of disillusionment. We forget the paucity of our equipment and that we merely walk about and gaze, directed by some prosy guide book, and only view the outer shell of that which rendered up its soul to the genius of the masters. If we would understand their teachings we must live ourselves into their very walls, remember many chapters of their history as if it were our own, share their individuality, and in addition we must be as great of soul as those who wrote and painted for us.

Beauty is an expression of the Love of God. The artist and sculptor try to translate it for us, try to build new forms and meanings from the elements they have sought out and received into their souls. The architect and landscape gardeners try to weave it into our workaday environment. The musician tells us of it in another form. The author besieges the doors of the mind, and the poet knocks at the portals of the soul. The God in them all seeking within us for an adequate response to the God Love in beauty. They are the disciples of this expression

of Love and Nature is a mediator that has a yet more intimate appeal. Form, color, life in every-varying moods and phases and yet something more—a spiritual quality that calls to the soul to come out into the infinite, to become a vital part of the mystery, to feel the lure, the longing, the glory and the peace of God. To come home, to enter into the birthright of man.

Come out into the forest—a forest of fir trees, and out across the lake, all silver and rose, look upon the glory of the western sky as the peace of night approaches over the woodland. Come and feel the kinship of the Living God.

To lie upon the hillside and look upon a field of grain as through it the wind sends waves of gold.

To lie upon a sick bed and feel a loving hand upon the fevered cheek.

These two are one.

A giant elm tree stood upon the slope of a hill. In the valley a river, deep blue in the sunlight, rolled onward to the sea. The meadows were rippling waves of green and gold, flower strewn. A far off village nestled among the trees across the valley, birds and butterflies were in the air, beautiful domes of white clouds banked in the southern sky, and a few miles to the westward gleamed a little patch of ocean and a sail. A blind man sat beneath the giant elm.

My soul hungered for beauty and dreamed a forest glade, a stream and sunlight sifting through the branches. It hungered for purity and dreamed within the glade a child, a flower and a faun. It hungered for love and you came to share the dream.

The angel looked into my soul and saw recorded there my thoughts and deeds. In his eyes were pain and pity. He said "What is your claim to enter here?" I looked beyond and answered humbly: "The prayers of one who waits within the gates."

How can we be strangers? The ocean is so much a part of me it seems a miracle that you should know it

too. Can you feel its grandeur in your soul and be no kin of mine?

Today has been sodden and damp and gray and the city will sleep tonight beneath a sky that hides the stars. What does this mean to you and me? We have the sun and stars of yesterday and all the seasons of the past from which to choose the weather of the soul.

In my grandfather's yard was an old lilac tree big enough to climb, and each year the soul of that old tree had a week in which to tell its story. If you had been a child among its branches it would live forever in the garden that is yours.

If you should plant a tree each year the older ones would be a series of fulfillments, the last a promise and all of them the record of a life of faith.

In my Heaven I want to find all the trees that I have loved on earth. I want the trees of boyhood days near to a home that duplicates the one I love, but the other trees should be here and there, each at a journey's end that I might make pilgrimages to each of them.

Let us think of something pleasant before the lights are lit. The hurry and the worry of this great city are over for the day. We may rest and play a bit. The day has been cold and clear and the night will be filled with stars. Perhaps on one of them a race of brother men, with souls once disciplined on earth, are living out our noblest dreams.

The sun has gone to bring the day to my brothers in the west.

You are stored with the seeds from flowers grown by your progenitors back to the dawn of man. Out with the weeds and give them soil and sun and rain and Eden will be yours again.

I wish that I might rise each morning with a heart of love and faith and be filled with abundant life and a great enthusiasm for the day's work. I should want the day's

work to be part of a worthy life work and service, that should grow more beautiful and perfect day after day. And I wish that after each day's work is done may come a bit of out of doors, home, family, friends and books. I wish that I may lay me down to rest and know that all is well with those I love and share with them a peace that is a benediction.

I loved him. I love him now. Would you tell me that I love a memory, something that does not now exist, because I cannot think of him outside the setting of the life we knew together? If so, then part of God is dead. The part that lived in him.

In the year 3000 A. D. was laid the cornerstone of a beautiful building. It was to be the meeting place of the Society of Moral Engineers. There was an address by the president in which he reviewed the noble work of these pioneers of the inner world, these builders of world character. He told of swamps that had been drained, of deserts made to bloom and of oceans charted. He told of how a world of selfish chaos had become a garden of the Lord.

The philosopher groups the things of the world that are similar, and gives the group a name, and upon this world he builds a world of names. He enters this new world and groups the words of similar meaning into other groups. For these groups he makes a symbol and thus he makes a world of symbols. For similar symbols in this third world he makes a sign, and in his sign-world builds a tower and in his tower mounts a telescope to search the heavens for his God. His brother takes the names of things for communion with his fellows, grows a garden in his soul, and finds his God within.

Build a railroad or a boat as aid to commence, and those who love are brought the nearer. Connect your towns by miles of wire that business may be quickly done, and love has found a quick response to need. Though minds may not perceive beyond effects intended, it seems

as though each purpose served a higher one beyond, and soul is lost in service to return a greater soul.

We speak of the beauty of the sunrise and the sunset, we talk of harmony, hope, faith and love, we discourse about religion and devotion and converse on adoration, eternity and God. Each of these words is but a symbol of a great dynamic thought or an emotion big with meanings that are sacred to the soul. We are much too conditioned to carry any one of these conceptions, even to the borders of completeness. We are as strangers to their hidden depths and heights and meanings, yet so familiar are we with the words we use to represent them that we bandy them about in speech and writing with scant regard to sacredness or fitness. We confuse our shallow sentiments, pale shadows of the great realities, with those great responses of the soul, when living for a moment out amid the stars it sees and feels and knows.

A PSALM ATTRIBUTIVE

Behold Thy children of the earth
Turn to Thee, O, Father.
Their sages and their gray-haired elders
Pause upon the brink of knowledge
To learn that all their wisdom
Has but brought them to Thy feet;
And they that are exalted
Of wealth and power in the nations
Hold their tenure but from Thee.
Throughout the eons of the past
Humanity has sought Thy truths,
And the pioneers of knowledge
Are but the heralds of Thy wisdom.
All vice that would pollute the soul
Exists not on the lighted way.
Hopes and ambitions centered all in Thee
Tend but to righteousness.
Thou art the God of Time and Space
And holdest within Thy heart safe locked
The key to all their mysteries.
'Twas Thou that rocked the cradle of the race
And through the faltering steps of youth
Hath led mankind unto the riper wisdom
Of this generation;
Our souls responding to Thy love
As budding roses to the morning sun.
As rain-drops fall upon the mountains
And are gathered to the ocean,
So are we from earthly dwelling
Gathered to the life immortal,
Thy kingdom of eternal summer,
There to live with Thee forever.

MAXIMS

Don't harbor fear thoughts.

Have sunshine and fresh air in your heart and mind.

Open the windows of your soul and let the good in.

Play, work and think to win.

You can test your love for your fellowmen by your desire to serve them. If the love is strong enough you will serve because you want to and because you ought to, but the ought to will be lost in the want to. This is happiness,—go after it.

The devil is selfishness, and ignorance is his Secretary of State.

Don't be a moral coward.

Learn what outward and inward forces aid or retard your progress.

Sharpen your tools and learn how to use them.

There are three classes of things to think about, feel and do—the good, the bad, and the indifferent. Cultivate the first to the greatest degree possible, eliminate the second, and don't let the third lead you to the second or interfere with the first.

If doubts disturb you and religious questions trouble you, remember that an active life of goodness and serving the best interests of your fellowmen makes you one with truth, and that truth includes the right belief and banishes all doubt.

Let your minister or priest be a brother to a minister or priest dwelling within your soul.

Let your teachers be brothers to the teachers within your mind.

Help your father to mean all that a father should mean

to you, and do the same with mother, brothers, sisters, children and friends.

Feel that all men are parts of the one big family to which you belong, and treat them accordingly. Have faith in them, expect from them nothing but love and fair treatment, and let them feel that you so regard them.

Think each new fact into unity with all else that you have learned.

Love God with all your body, mind and soul.

You will express this love by loving and serving your fellowman.

Loving God with your body, you will keep it pure and clean and thus have the strength to serve efficiently.

Loving God with your mind, you will keep it pure and active in the pursuit of truth, and you will serve with wisdom.

Loving God with your soul, you will keep it pure and filled with love; it will radiate from you and you will serve with courage and with faith.

Lose yourself in that larger self that is God, and in that larger self go forth and mingle with your fellows.

Make these thoughts and emotions your thoughts and emotions.

Make your home in God's kingdom, and keep the way lighted to your door.

QUESTIONS:

Did you know that every spiritual law includes a physical, mental and moral law, and that violation of every one of these laws is punished in three ways?

What do you know about your health and development in relation to sex hygiene, household and city sanitation?

What do you know about your own needs of body, mind and soul—other people's needs—your ability to supply these needs—the training you need to increase your knowledge and ability?

How much do you care about attaining your highest possible development?

How much do you care about helping others to do the same?

Did you know that the answer to the last two questions will indicate the degree of your love for God and your fellowmen? Did you know that the right answer to them is the only hope of human progress and the only true religion? Do you realize that there is but one road—that you are upon it—that it leads in two directions, and you can go in either direction or, for a time, stand still?

Do you know that there is only one choice that you can make that will bring peace, health and happiness to you and to others?

CATHOLICITY

Go to the Great Confessor in the temple of your soul,
Kneel there before the altar where the creeds of truth
control,
The true church is within you, it is there that people pray,
Within you is the Kingdom, there the Sabbath every day.

There worship with your neighbor, your enemy and
friend,
There find your soul's salvation, a peace that hath no end.
And love for one another and the freedom to obey,
And there in self-surrender you will find eternal day.

You have rendered unto Caesar, now render unto God,
And walk within that highway where angels' feet have
trod,
And join the Church of churches and obey the inner light,
That dawn may come in glory to the watchers of the
night.

PRAYER

Through selfishness we've grown apart,
Unite us, Father, in Thy heart;
Each part perfected in the whole,
Unite us, Father, in Thy soul.

At this moment, O Father, Thy children unite in prayer to Thee. We know that we are Thy children and that we are all brothers. We know that we have sinned against Thee and against one another. We have denied Thee, have lived apart from Thee and have not held Thy name sacred. We have taken human life. We have taken by stealth and force the property of our brother. We have allowed poverty and misery to exist amongst us in a world of unbounded resources. We have thrown our brother into prison, have starved, neglected, tortured and persecuted him. O Father, we have been self-seeking, intolerant and without charity, creatures of appetite, sensual and self-indulgent. We have been all things, done all things possible to a life not guided by Thee, and we recognize O Father, that it is not being a Christian, a Jew, a Buddhist or a Confucian that makes us obedient children of the Eternal Father, but it is the life of the spirit which we live and the cultivation of all unselfish virtues, not a life of negation, but a positive, creative, developing, united life that looks to Thee for love and strength, wisdom and happiness.

After many weary sinful ages we have come to Thy feet, humble and penitent, filled with a love for the God we see in our brothers' hearts, a God that gives all life and beauty, love and peace, to ask Thee for Thy kingdom upon earth that our home and heaven may be one throughout eternity.

THE LESSON OF THE GREAT WAR

The present war may be made the means of making this world the kind of world it should be if we deduce from it its obvious lesson and apply it to our everyday living.

How many are there on earth today who, understanding conditions and tendencies, have any keen zest for life as it is now lived?

Men who profess a belief in some religion and men who do not are alike dissatisfied with their mortal home. No man who understands conditions and has a heart can look out upon the selfish, sordid and suffering world he dwells in and be happy. He tries to steel himself against the sympathy he has for his fellows. Not against all of it but against the part he feels he cannot help. He tries to think of other things, seeks excitement and diversion, but it drives back upon his mind and heart and he feels that he must do something, find an answer and a cure.

He is ready for the lesson of the war.

What must our country do to win this war?

It demands and must have — Men — enough men — trained men. These men must be loyal. They must sacrifice what the cause calls for in the way of sacrifice. They must obey every order of their leaders, willingly, intelligently and fully.

Our country needs many other things to win but those I have enumerated and laid stress upon are the vital and paramount needs, and they are also the vital and paramount needs of the army of human progress, in morals, in religion, in general welfare and in happiness.

If God's loving will is to make the world his Kingdom — God's loving men, — all of them — must enlist and train and fight for it in just that way.

Intermittent goodness cannot do the work, whimsical

and intermittent effort cannot do the work. You and I cannot do it unless we do it as the soldier does his.

We must want to do it more than we want anything else. We must love the welfare of our fellowmen more than we love our selfish ends. We must enlist to serve because we want to serve and must serve.

We are full of selfishness and follow selfish customs, do things and say things without realizing the ultimate results of such doing and saying. So we must train, discipline ourselves, learn about ourselves and our powers, both present and potential. We must get recruits. We must become a strong minority. We must become a majority. We must become a plurality and a totality.

The Order of Abou Ben Adhem shall be for those who wish to serve their fellowmen. They may profess any religion or no religion. It makes its appeal to all who want the people of this old world to live together in peace and happiness, with love and right, beauty, sympathy and justice ruling because these things rule in the hearts of men.

~~The~~ it understood that the Order of Abou Ben Adhem is in full sympathy and accord with the principles of liberty, justice and humanity for which the United States and its allies are fighting. We have no sympathy for those who seek a dishonorable peace.

If you have sentiments contrary to those above expressed, we do not care to have you in this organization.

We are not after dreamers, maudlin sentimentalists or those who have but a theoretical interest in their fellows.

We want all men and women who have a heart interest in the work we seek to do. Not cranks and fanatics, but organizers and workers whose eyes are open to the fact that the work we have undertaken is more important than their own and includes their own.

CREED OF THE ORDER OF ABOU BEN ADHEM

Abraham Lincoln said:

"Whenever any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself' that church I will join with all my heart, and all my soul." The Order of Abou Ben Adhem feels and thinks the same. They are such an organization. They admit to membership all men and women who want to come and live that simple and all-embracing creed.

They believe that those who would live by that creed should become strong and wise and efficient, and to this end they believe in training their bodies, minds and souls, so that they may fit themselves to help their fellowmen.

Therefore they strive for Health, Knowledge, Unselfishness, that they may have the strength to serve, the knowledge of how to serve, and the will to serve.

ORGANIZATION AND LAWS OF THE ORDER OF ABOU BEN ADHEM

The Order of Abou Ben Adhem is governed by the Inner Council.

The Inner Council appoints two "A" Groups in each country friendly to the United States, one Group composed of men and one composed of women.

The "A" Groups for the United States shall each organize one "B" Group in each State, and these, in turn, shall each organize one "C" group in all cities and villages in their respective States.

Foreign "A" Groups may organize Groups in their respective countries according to their respective political divisions, but following as closely as practicable the plan adopted in the United States, and subject to the approval of the Inner Council.

From one to ten "D" Groups shall be formed in every city and village.

These "D" Groups shall be organized by members of the "C" Groups.

All organizers of "D" to "Z" Groups shall become Secretaries of the Groups which they organize.

Every member of a "D" Group (except its Secretary) is expected to form an "E" Group.

Every member of an "E" Group (Except its Secretary) is expected to form a "F" Group.

In the same manner "F" Group members to form "G" Groups, "G" Group members to form "H" Groups, etc., etc.

All members should read "The Great Crusade" at least twice.

Each Group shall be known by its Country, State,

City, Letter and Number. For example: No. 3, "F" Group, Detroit, Michigan, U. S. A. Each member of a Group shall have a number (from 1 to 11) and the Group each forms shall take his number.

Correspondence Groups may be formed by applying for authority to do so the "C" Group of the applicant's home city or village, or if this is not possible, by application to the Inner Council. (This is especially desirable for those whose work isolates them more or less from their fellows.)

Army groups may be formed in the same manner in any regiment, or navy groups upon any vessel in the service.

The membership of the Inner Council is appointed by the Director. The Inner Council shall deal with the world and the Order through its secretary, and through delegates appointed by him at the request of the Director.

The Director shall not be known except to the membership of the Inner Council.

The Inner Council shall have absolute authority over all Groups, and the Director of the Inner Council shall be the governing power of the Inner Council and the Order. Upon the resignation or death of the Director, the Inner Council shall elect his successor.

Groups shall be limited to 11 members and shall be composed of all men or all women, i. e., men shall organize Groups for men and women Groups for women.

No barriers of race or religion shall be drawn.

Bad or indifferent records as to past conduct or character should not bar the election of a member if he convinces the Group as to his sincerity in desiring its training and the adoption of its principles.

All members are subject to the authority of the Inner Council.

A Group member may be transferred to another Group by presenting a membership letter from the Secretary of his Group and being unanimously elected to the other Group.

Group Secretaries shall be the only officers in any Group.

All orders of the Inner Council shall be transmitted through the Secretaries of the "A" Groups and from them through the Secretaries of the "B," "C," "D" and "E" Groups, etc., etc.

There shall be no dues in any branch of the order.

Any necessary expenses shall be met by voluntary subscriptions, and all service to the Order shall be voluntary.

Secretaries shall have no authority except that as chairman they may conduct the meetings of their respective Groups. They shall transmit the orders of the Inner Council from the Group they joined to the Group they organized.

Secretaries should report to the Secretaries of the next higher Group on the nature and detail of work done, if so requested.

If the Secretary of a Group die or resign, the members of the Group of which he was Secretary shall elect one of their members in his place and such newly elected Secretary shall automatically become a member of the Group to which his predecessor originally belonged.

No member shall belong to more than two Groups at the same time.

UNDER NO CIRCUMSTANCES MAY A MEMBER BE EXPELLED FROM THE ORDER, EXCEPT BY THE INNER COUNCIL.

Any member of any Group may be suspended by a two-thirds' vote, for the crime of gross selfishness, if after due and careful consideration it is deemed for his good, or that of the Group. The vote may take the form of a warning, or of the suspension of not less than a month.

Disloyalty shall be classed with gross selfishness, and the penalty for either may extend to expulsion from a Group on a two-thirds' vote.

A member expelled from a Group may be elected after one year to the same or another Group, upon an unanimous vote.

Staying away from meetings without a good excuse

shows a lack of interest in the work, and is not loyal to the group or order.

Secretaries may reprimand members for disturbing meetings, or for conduct out of harmony with the ideals of the Order, or upon a two-thirds' vote may suspend such members for not less than one month.

After organization Groups may enlarge their membership to 11 or fill vacancies by unanimous vote. The organizer of a Group should secure at least two members, as three is the minimum number that shall constitute a Group.

It is desirable that every Group be brought up to its full quota and it is also desirable that every Group meet at least once every two weeks.

One who joins the Order of Abou Ben Adhem thereby pledges his loyalty to his fellow members and to the Order. There is no initiation, and all ceremonies and religious exercises are forbidden. The Order of Abou Ben Adhem is a training and service organization and must avoid all causes of dissension of a theological or political nature. The individual member is supposed to find satisfaction for the expression of his theological or political beliefs elsewhere than in the meetings of the Order.

Love of God and one's fellowmen is the sole creed of the Order, as an Order. And the sole purpose of the Order is to apply its creed to everyday living.

It is desired that all Groups investigate the social conditions in their neighborhood and make them their especial problems.

All new and practical methods of service discovered by any Group should be reported to the Secretary of the Group next above and so on up through the Groups to the Inner Council, in order that the Inner Council may take the reverse method of informing all Groups of this new opportunity for service.

All Group meetings shall be informal in character, but shall not be turned into mere social gatherings until affairs of the Order shall have had due consideration.

The Inner Council may create an Order of Merit, to which they will elect men and women who have been of especial value to the world through service.

Such an election acts as an admission to the Order.

It is the purpose of the Inner Council to inspire in the hearts of the members of the Order of Abou Ben Adhem love for their fellowmen and the desire to serve them, to train them for efficient service, to apply the test of love to the actions of everyday life, and to the institutions, habits and customs of the present time and to lead the membership of the Order in active service.

It is expected that the orders of the Inner Council shall be obeyed if they do not run counter to the conscience of the individual member.

Authority to form "A" Groups shall be obtained from the Inner Council.

Address Inner Council, O. A. B. A., 1029 Lothrop Ave., Detroit, Michigan.

Authority to form Men's Branch "B" Groups in the United States shall be obtained from the Men's Branch "A" Group, U. S. A., 2028 Penobscot Bldg., Detroit, Michigan.

Authority to form Women's Branch "B" Groups in the United States shall be obtained from the Women's Branch "A" Group, U. S. A., 221 Stevens Building, Detroit, Michigan.

These laws are to be followed by all members, and no additional laws are to be made except by the Inner Council.

These laws shall not be altered except by the Inner Council, and shall be the Official Laws of the Order of Abou Ben Adhem.

The book called "The Great Crusade" shall be the official guide of the Order.

As all expenses are to be raised by contributions among members, all letters from members to members concerning the business of the order, and all letters of inquiry from outsiders should inclose postage for reply.

ENLIST

Men and women who wish to train for service and to serve the other fellow—we want you in the Order of Abou Ben Adhem.

We do not call you to any easy task or one of short duration. You will be strictly disciplined. We will drill you and train you away from selfishness and self indulgence. We will aid you in acquiring clear moral vision, effectiveness in service, and drill you in cooperation and true comradeship.

We will show you what loving your fellows means in individual living, and through you, welded together into an effective organization, we shall produce much that makes for human welfare.

And what do we offer you in return?

Absolutely nothing in the way of selfish gain.

No money, no fame, no applause.

We offer you your share in the general welfare and happiness you help to produce.

We offer you character building, and the opportunity for sacrifice and service.

We offer you comradeship, loyalty, joy in service and a cooperation and efficiency that will increase your power to help the other fellow one hundredfold.

We offer you our true friendship and respect. We welcome you and fight by your side in the Great Crusade.

GENERAL ORDERS

To the Members of The Order of Abou Ben Adhem.

Do your part as an organizer. We want every man and woman who is trying to make the world a better, healthier and happier place to live in to become a member of the O. A. B. A. We do not seek to add burdens to those who are giving all they can give in the way of service, but we want them as members. We want to organize the forces of good in the world in order that we may have system, co-operation and efficient service. We seek to make the forces for good a power that shall prevail over the forces of selfishness. We must create a majority.

Educate yourselves as fully as possible on all matters that pertain to the welfare of your fellows. Search out the causes of human suffering, sin and unhappiness that you may learn the best means of overcoming them.

Learn the principles and ethics of "The Great Crusade" and apply them as well as possible to your life and the lives of your fellows.

Exercise fully and wisely your rights of suffrage.

Do something every day to help our country to win the war and something every day to relieve the suffering caused by it.

If a business or a social custom is unjust, useless, extravagant or in any way contrary to the creed of the Order, abandon such custom and seek to abolish it.

Cultivate moral courage. It is essential that you possess this supreme kind of courage in a marked degree if we are to win the Great Crusade.

Obey all orders of the Inner Council that meet with the approval of your conscience. Be sure it is conscience and not selfishness that causes you to refuse to obey an order.

In organizing Groups try to see that those selected are congenial to one another, and also try to make your Groups democratic and representative, avoiding class distinctions.

The war our country is engaged in is a part of the Great Crusade. It is a necessary preparation for the constructive work that we must do when a victory comes that shall secure a stable peace and the preservation of the liberties for which our forefathers gave their lives. We must win the war and then we must build a new world upon the foundation that victory has secured for us.

The Order of Abou Ben Adhem looks to its members for courage, loyalty and devotion.

Anyone desiring copies of this book to
distribute can obtain same from publisher
at wholesale price.

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